

Mishkan is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish Evangelism, Hebrew-Christian/Messianic-Jewish identity, and Jewish-Christian relations.

Mishkan is published by the Pasche Institute of Jewish Studies.

Mishkan's editorial policy is openly evangelical, committed to the New Testament proclamation that the gospel of salvation through faith in Jesus (Yeshua) the Messiah is "to the Jew first."

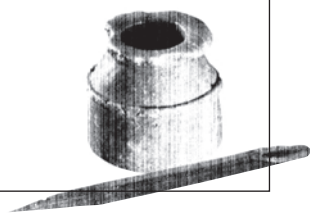
Mishkan is a forum for discussion, and articles included do not necessarily reflect the views of the editors.

Mishkan is the Hebrew word for *tabernacle* or *dwelling place* (John 1:14).

A WORD FROM THE EDITOR

Muslim and Jewish Evangelism

By Kai Kjær-Hansen



Mishkan is "A Forum on the Gospel and the Jewish People." This issue, however, focuses on the gospel and *Muslims*. There is no contradiction in this. Despite all the differences, there are a number of common problems.

This is not least the case in the matter of Jesus-believers' *identity*: Who am I now? What have I received that I did not have before? What is my relationship to the religion and culture I was raised in? How much of it can I bring into my new existence? How do I act in a society where politics and religion are intertwined and where I, because of my faith in Jesus, am regarded as a traitor or apostate?

Who can I worship with? And where? In a Christian church, if there is one and if it is legal, or do we need new, indigenous congregations? And if both options are illegal, then what? And how do I respond when faced with harassment or death threats?

How do I, as a Jesus-believing Jew who loves my country and people, relate to a Palestinian Christian who also loves his country and people? And vice versa?

It is a well-known fact that it is difficult to be a Messianic Jew in Israel or a Christian in some Arab countries. Despite all the harassment they may face, the majority of Messianic Jews in Israel live under more tolerable conditions than do many Christians or Muslim background believers in neighboring Arab countries.

Jewish evangelism is special, theologically and historically, but it is not so special that it cannot learn from others, rejoice in and be inspired by their work – and suffer with them.

People involved in Jewish and Muslim evangelism should relate to each other even more in the future – for their mutual benefit.